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THE CHRISTIANS GARMENT. *E. 12. 39*

A Sermon Preached in *London*, by
the late faithfull Minister of Gods Word,
Master Paul Bayne

GAL. 3. 27.

All that are baptized into Christ, haue put on Christ.

COL. 3. 4.

*When Christ which is our Life shall appeare, then shall yee
also appeare with him in Glory.*



L O N D O N,

Printed by G. P. for Ralph Rounthwaite, and are to be
sold at his Shop in *Pauls Church-yard*, at the
Signe of the *Flower-de-luce* and
Crowne. 1618.

THE
CHRISTIAN
GARDEN.

As soon as possible in London, by

the Christian Garden, and God will

be praised for ever.

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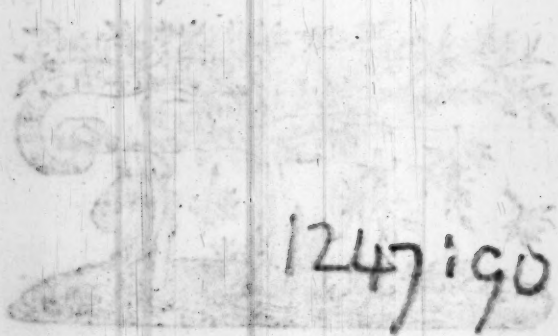
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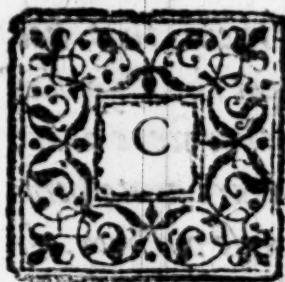


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Crown, &c. &c.



To the Christian Reader.



Christian Reader, I doe the rather commend this following Sermon vnto thee: First, because I doe obserue, that all the other workes of this holy man of GOD, which haue bene committed to the Presse, since his death, are generally approved, and embraced of all the Godly; And secondly, because I hauing had other copies of his workes in my hands, (as his first largest Letter of all, exciting to Repentance, and New obedience; and another Sermon of his, which intreateth soundly, and in brieue manner, concerning the Apostasie from true grace, which may be in Gods children, and from those seeming temporary graces which may be in the wicked) both which are now printed; I thought good not to bury this other Sermon of his, which followeth, in darknesse and oblivion. Thirdly and lastly, I was the rather willing to commit the same to the publike view of all, in regard of the Author thereof, who was, and is still reuerenced, and beloued of all the children of God, which euer knew him: especially of all those, which had any familiar acquaintance & communion with him; who while he liued, was a bright Starre in the right hand of Christ; *Reu. 1. 12.* who, as a cleere candle, shined so long vnto others, upon the candlestick where Christ had placed him, vntill by giuing light vnto others, hee had almost consumed and

TO THE READER.

1. Theſ. 2. 11. ſpent himſelfe; who lived as a gentle Father, and a tender Nurse among thoſe of the children of God & which hee had committed unto his teaching; who was of the ſame minde with that holy Apoſtle, that hee would very gladly haue
2. Cor. 12. 15. ſpent, and been ſpent himſelfe for their ſoules, ouer which hee was appointed to watch; though the more abundantly he had loued them, the leſſe he ſhould haue been beloued of them: ſo affectionately deſirous was he of them, that hee was willing to haue imparted unto them, not the Goſpell of God onely, but alſo his owne ſoule, becauſe they were deare unto him, who counted not his owne life deare unto himſelfe, ſo that he might haue finiſhed his courſe with ioy, & the miniſterie which he had receiued of the Lord Ieſus, to teſtifie the Goſpell of the grace of God: which hee laboured to performe in a good and acceptable manner unto him: For as hee was allowed of God to be put in truſt with the Goſpell, euen ſo he ſpake, not as pleaſing men, but GOD, which tryed his heart; neither at any time ſought hee the praiſe and glory of men, but of God alone. He was like unto Iohn the Baptiſt, for hee was both a burning and ſhining light, burning in himſelfe, with the fire both of an holy and ardent zeale for Gods glory, and of a pure and ſeruent loue of the ſaluation of his brethren; and ſhining forth unto others, by the light, both of his vncorrupt and ſound doctrine, and alſo of his unblameable, and good conuerſation. But behold, this bright Starre, this burning Lampe, this ſhining Light, was at length eclipsed, darkened, and by death quite extinguished; but his memoriall ſhall continue ſtill amongſt vs, and ſhall be bleſſed; his good name, which is to be choſen aboue great riches, and to be valued aboue all precious treasures, ſhall neuer die, but ſhall freſhly ſhine forth for euermore. Seeing hee
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1. Theſ. 2. 8.
Act. 20. 24.

1. Theſ. 2. 4. &
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Ioh. 5. 35.

Prou. 22. 1.

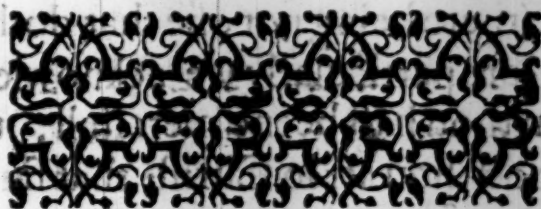
TO THE READER.

was so good a man, his losse is the more to be lamented of Gods Church, and children: being taken away, as for the unthankfulnesse of this wretched and wicked world, which was not worthy of him; so also from the euill to Esay 57.1. *come.*

Reade this, and all other of his workes with reuerence; remember the things contained in them with diligence; and practise all the good duties therein vrged vpon thy soule with constancy: and if thou receiue any benefite, and comfort thereby, forget not to giue God the praise and glory which is due vnto him for the same.

**Thine in the Lord
Iesus Christ,**

G. W.



*Master Bayne his Prayer before
his Sermons.*



V R gracious God and mercifull Father
in Christ: We confesse, that as wee are
vnworthy to appeare in thy sight, so wee
are of our selues insufficient to euery
good worke; and much more to those
of speaking and hearing thy Word: for which, who
are sufficient? Wee beseech thee therefore, in the
entrance of these our duties, to help vs with thy good
Spirit, that the thoughts of our hearts, and words of
our mouthes may be acceptable before thee. Wee
confesse to thy glory and our shame, that we are mi-
serable sinners: if we looke to our selues, as lying in
the loynes of our first parents, we are a tainted seed,
iustly disinherited of glory: if wee consider our
selues, as comming into this light, we are all concei-
ued and brought forth in sinne, which like a Leprosy
hath spred it selfe into all the powers of vs; that what
we haue done of our owne strength, is abomination,
and whatsoeuer is truely good, we haue altogether
neglected it, there being not one that doth good, no
not one. More particularly we acknowledge, euen
we, to whom thou hast beene mercifull, to make vs
taste how good thou art in Christ; that since the effe-
ctuall working of grace in vs, wee haue not ceased,
through the relickes of our corruption, to multiply
trespasses against all thy commandements, especially
we haue prouoked the eyes of thy glory by taking
thy Name in vaine, by comming to heare and speake
thy

A Prayer.

thy Word without renewing our faith, and repentance; and so haue deserued, that thou shouldest turne thy Ordinances to become a fauour of death vnto vs: Yea, if in none of these kinds we had offended heretofore, yet since we haue bowed our knees, making these our confessions, wee discerne such blindenesse of minde, and hardnesse of heart with vs in the same, for which thou mightest iustly condemne vs, wouldst thou deale in Iustice, and deny vs Mercy: Neuerthelesse, seeing it pleased thee by faith in Christ to make vs thy sonnes and daughters, wee do in this regard enter thy presence with boldnesse, as it becommeth thy children, beseeching thee to make vs able alwaies to challenge our righteousness before thee, that we may say with good conscience, making requests in the death and resurrection of Christ: It is Christ, that is dead, yea who is risen from the dead, who is at the right hand of God, and maketh intercession for vs. Who shall condemne vs, or lay any thing to the charge of vs thy chosen? To this end, send the holy Spirit of thy Sonne into our hearts, which may renew vs more and more to that heavenly Image from whence wee are fallen, which standeth in sauing knowledge, righteousness, and true holinesse. And because thou hast appointed thy Word preached, for a meanes of begetting and strengthening this faith, and perfecting thine owne Image in vs, we beseech thee, blesse thy Ordinance at this time vnto vs; Thou, who hast made the Ministry of it, a Ministry of the Spirit, in which thy Spirit worketh our saluations: And because we know, that when we should
receiue

A Prayer.

receiue the greatest benefite from thee, that then Satan is most malicious against vs; we beseech thee to saue vs from the power of all spirituall wickednesse, and from the darkenesse, deadnesse, wandring and wearinesse of our owne hearts. O thou who hast promised, that if we resist Satan, he shall flye from vs; grant, that we flying to thee in prayer of faith, may begin, proceed in, and conclude these, and all such duties to the glory of thy name, and the furtherance of our true happinesse. Blesse our dread Soueraigne the Kings Maiesty, blesse his Person and his Throne, sanctifie his heart, enlarge it euery day more and more for thy glory, his owne comfort, and the good of his people. Blesse the Queene, the Prince, with the Nobility and Clergie of this Land: giue them all, O Lord, from the highest to the lowest, such a measure of thy grace, that they may faithfully and conscionably, according to their seuerall Callings, discharge such duties both in Church and Commonwealth, as thou in thy sacred Word hast commanded. Wee beseech thee to heare vs in these, and all things thou knowest needfull for vs: yea make vs to see that thou hearest vs (for such is our perswasion toward thee in CHRIST) that whatsoever we aske agreeable to thy will in his Name, it is giuen vnto vs, but make vs finde it by good experience, that our faith may be strengthened, and that wee may teach all flesh to resort vnto thee, who art a God hearing prayer: To whom with thy Christ, and the Spirit, be giuen from our hearts all Honour, for euer. *Amen.*

The



The Christians Garment.

R O M. 13. 14.

*But put yee on the Lord Iesus Christ, and take no thought
for the flesh to fulfill the lusts of it.*



TH E Apostle hauing exhorted to the works of loue, doth in the 11. Verse inforce this exhortation from a double reason. 1. The one taken from the neerenesse of their reward, which made their diligence now more seasonable. 2. The other from their present condition, who liued not in the night of ignorance, and lust of ignorance, but liued in the day-light of knowledge and grace, which the *Sun of righteousness* arising in their hearts had brought forth: Such, who are now neerer the fruit, and end of their faith and loue, such must be more diligent in the workes of them: for the end of euery thing is of such force, that the neerer wee come to it, we do with more courage and diligence ply the meanes which do bring vnto it.

Againe, though men in the night take rest, and sleep vnapparelled, not passing for vncomelinesse; yet in the day they go out to labour, and haue care of

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ciuill decency: from which the Apostle doth proportionably argue, that such *Christians*, whose night is past, who liue in the peep and break of the day, must settle themselves, as is bebecoming for the day: this is mentioned in the 12. *Vers*e, and this that follows: And it is first more generally propounded in the 12. *Vers*e; 2. Repeated and further expounded in the 13. and 14. *Verses*. The first hath two branches: 1. *viz.* Of casting away that which was vnbecoming: *Let vs cast away the workes of darkenesse*. The second, of putting on such an habit, as suited with the day, to which part there is a iust correspondency in the amplification: for *Vers*e the 13. particularly vnfoldeth the workes of darkenesse which we must auoide, and the 14. openeth the habite, which will well agree with vs, whose day is at hand: *Put on Christ, and take, &c.* In which verse is contained a double duty: The one principall: The other secondary, following vpon the former inseparable: the first, *Put on Christ*: the second, *Take no care for the flesh, as concerning lusts*.

For the opening of which words wee must consider, that the first member is laid downe by *Phrase* of speech borrowed from apparell, and putting on of it: so that not we, but Hee is euery where seene to liue in vs: this is resembled by the action of *putting on*, which doth so couer the body, that not the body, but the rayment onely is discernable. Secondly, *Christ*, who doth determine this action, is brought in, bearing the semblance of a garment, because as that doth couer nakednesse, defend from the iniury of the aire, procure comelinesse to the body before men: the like doth *Christ* to the whole man in the sight

sight of God. The latter duty may be conceiued. first, as set downe indefinitely, *Take no care for the flesh*. Secondly, as construed by limitation, *viz.* so farre forth, as the flesh lusteth against the Spirit in you.

To open which words three things must be vnfolded: first, what is meant by *Taking care*: secondly, by *Flesh*: thirdly, what *Lusts* are heere excluded.

The first is a word which doth signifie prouidence and fore-thought, how to bring about this, or that.

2. The flesh doth heere note forth the outward man: 2. Cor. 7. 1. For were it put for corruption of our nature opposite to the Spirit, the limitation following, *viz.* as concerning *Lusts*, would seeme impertinent: for corruption absolutely, both roote and fruite is to be abhorred.

3. The third thing is thus cleered, there are *lusts* naturall, and sinfull; these are heere debarred.

The summe is: grow vp so into *Christ* our *Sauour* and *Lord*, that he may couer you so, that euery where not you, but he may be seene to liue in you; and though you cannot in this body liue without sinne, yet be not harbingers and purueyors, making prouision to fulfill sinne: and though you cannot be without some care of this outward man, giue no respect to the inordinate and sinfull desires of it.

We see then first, what must be the daily indeuour of vs, to attire our selues euery where with *Christ*: I will not seek to proue this, which the Text holdeth forth so manifestly, but will leade you into a fuller vnderstanding of this duety by vnfoldinge these two points: First, how we may cōsider *Christ*, as he is to be put on by vs. Secondly, how we come to put him on:

Christ, as he is to be put on by vs, or of vs, must be conceived : first, as a iustifier of vs from sinne : secondly, as a sanctifier, who doth free vs from the power of sinne, rinsing away, by the water of his Spirit, that staine of corruption defiling our natures. Thirdly, as an example of life set forth for our imitation, *Learn of mee: for I am lowly.* And so be you followers of me, so far forth as I follow *Christ* : for so farre forth as *Christ* hath reference to this effect of not caring for sinfull lusts, so farre this consideration may be fitly extended : yea so far, as he doth make vs and our waies besee me the *Light*, into which wee are translated : but *Christ* both as an Authour and patterne concurrerh to this secondary duty of not taking thought for fulfilling the *lusts of the flesh* : 1. As an Authour in iustifying vs, and sanctifying vs: For sin entred before guilt: but guilt must be taken away before sinne can be abolished, therefore hee iustifieth vs from guilt, then purgeth out our corruption. 2. As an Example, in that hee hath left vs a *President* this way.

This putting on of *Christ* is properly so called, or by a borrowed speech, the proper putting on of *Christ* is, when we do by an affianced knowledge, and by consequent affections come more and more to be vnited with Christ. As men are estranged from Christ by ignorance, *Ephes. 4.* so by knowledge (such as is in truth and affectiue) they come to haue conjunction with him : by faith hee dwelleth in our hearts, and we in him. This affiance and trust to him is such, that knowledge by benefit heereof doth vnite vs; otherwise he being in heauen, and seeing the
glory

glory of God euidently, would not make vs one with him, no more then a fore eye is accorded with light being brought into it: yea affections increase this vnion; by loue our hearts cleaue to him, by hope, ioy, high estimation of him; whom though we haue not seene, yet we loue, and beleeuing, reioyce in him with ioy vnspeakable, and glorious: *I count all things drosse in comparison of the knowledge of Christ: Christ* is said to be our hope, *1.Tim.1.11.*

Ob. But some will say haply, Doth any thing but *faith* put on, and vnite vs with *Christ*?

Ans. The first and radicall vnion, on which all following haue dependency, is made by faith onely: this layeth hold on God in *Christ*, as now become our mercifull God, whose anger before threatned vs for sinne; nothing beginneth, nothing continueth this *Vnion*, but faith: There is a secondary *Vnion*, whereby the soule cleaueth more and more vnto God, now reconciled vnto it; and this is done by meanes of the affections abouenamed, and the like, &c.

Now this presupposeth the former: for were it not for this precedent *vnion of faith*, we should flye from God as a consuming fire, yea though we knew him, and that he is a gracious God in himselfe, yet with those vnbeleeuing spirits we should tremble.

Now we are said to put on *Christ* improperly, by imitation, as a man is said to put on the person of such an one, whom in his gesture and otherwise hee representeth. And thus when we do by knowledge, & faith, & holy affections, & godly imitation, so grow vp into *Christ*, that he couereth vs; His Spirit from him worketh al our works in vs, & for vs: *Not we liue, but he*

in vs, Gal. I. that our inward and outward man are in some good measure conformed to that perfect patterne, which he hath left vs in himselfe to follow. Then we practise this duty heere enioyned, when this I say is truely endeouored, which doctrine thus opened rebuketh many.

There are not a few, which liue in grosse ignorance of Christ his Person, Offices, and Conuersation: How few are they, that labour for that confidence in his promises, which might settle their hearts quietly through his grace! But who almost of beleeuers doe tye Christ more neerely to them, by working their affections towards him, labouring to feele him their loue, hope, ioy: the want whereof maketh *Christians* faith so weake, that when the winde and storme of temptation ouertake them, they thinke *Christ* is taken from them. For though these affections come from faith, yet they are daughters, which strengthen their mother when she is assailed.

The wofull practice of *Papists* is hence discovered: for they faile in the thing to put on, and in putting it on: *Christ* alone they put not on: their faith is on my *Lady*, *S. Peter*, *S. Paul*, on their owne righteousnes, workes, penall satisfactions, Popes Pardons, &c.

Obiect. I, but they hold *Christ*.

Ans. As one hauing his hand full of this, or that, cannot catch hold of a third thing, but hee loseth that hold he had of the former: So heere seeking saluation in *Saints*, and themselves, and the Churches Treasury, they fall from *Christ*. Now, for their Faith, it is a bare knowledge, without confidence that hee loued them, and gaue himselfe for them. Faith is
presumption,

presumption, say they. Their faith maketh them like to such, who carry garments vnder their armes, but leaue them to others to put on: so they content themselves to know, that the Sonne of God tooke our nature, died to redeeme his Church, but that he is their Sauour, and they his people, that hee loved them, and gaue himselfe for them: this, which applyeth him, they disclaime as presumption.

In the second place, let vs prouoke our selues to seek this wel-beseeming and sweet-smelling garment, to be cloathed with this glorious Sunne of righteousness. It is the folly and madnesse of men, that this rayment is no more in request. Why are not Infants ashamed of their naked parts? They haue not vse of reason so farre. Why are not mad men? Their reason is so depraved and perverted, they think there is no shame in it: So heere our spirituall childishnesse, or madnesse maketh vs not respect our spirituall nakednesse, so farre as to renew our care of putting on *Christ* daily.

Many in adorning the body are excessiue, it is a yeere before they can haue done in dressing themselves, and halfe the care of men is about the backe, but they haue not wisdom once to thinke of getting their soules araied with *Christ*, and his image.

But let vs not deceiue our selues; glory is but an vpper garment: if we be found naked of this cloathing, we shall neuer be ouer-shadowed with that glory: Nay, *Christ* shall say, *Take that guest without a wedding garment, cast him into vnquenchable fire.* In putting on our apparell, we should raise our selues to such like meditation.

And

And take not care. From the sequell and connexion of these, one with the other: wee see, that the entertaining of Christ, and retaining of our lusts to serue them, stand not together: the putting on of Christ, and putting off the willing seruice of these sinfull lusts are inseparable companions: you, that are *Christs, haue crucified the flesh, with the lusts of it: Gal. 5. 24. Whosoeuer is in Christ, is a new creature, 2. Cor. 5. 20.* If you haue learned Christ, as the truth is in him, you haue so learned him, as to put off the old man: *Ephes. 4.* for the putting on of Christ doth transforme vs into his image, *1. Cor. 2.* As the Aire darke in it selfe, ouerspred with the light of the Sunne, becommeth inlightned.

Againe, we see, that further then old apparell is put off, new cannot be put on. Besides that, other things can no longer occupy the heart, whose affections are possessed, and filled with Christ.: For looke as a woman, the more she putteth on, and groweth vp into the loue of her husband, the more she groweth out of lusting after any other: (the heart can truly loue but one at once:) So we, our affections being once takē vp with the loue of our heavenly Husband, do grow out of loue with adulterous desires and delights in the things of this world.

If we well marke our selues, we may trace all our sinnesto this beginning: viz. our not being cloathed with Christ. Were our hearts so true to him, as they should be, we should go safe, vndefiled by all the allurements of this world; as a woman louing her husband loyally, is safe, though she meete with solicitors to vnchastity.

Which

Which serueth to deiect the vaine presumptions of many, who thinke that Christ is quickly learned sufficiently, if they can the Creed, the Lords Prayer, haue Christendome, be orderly Church-men, receiue at *Easter*; they thinke this is Christianity enough: as for putting off of lusts, to which naturally their hearts encline, they thinke it needlesse, and that God, who hath made, and knoweth our natures, doth not expect we should be freed from that, which is by nature in vs: But this is to get our lesson by rote. Hee that crucifieth not his naturall sinfull inclinations, hath no vnion nor communion with Christ: Yea, seeing these go together, such must feare, who fauour themselues in their lusts, when the deuill shall winde this dart against them: Such as are Christs, they crucifie their lusts, but thou hast spared, and loued to haue thine vntoucht. Well, it will make vs shake the head, they will be more bitter in their after-sorrow, then euer they were pleasant, while they were tasted.

But if any weake soule should thinke, because they feelee sinne raging in them, and themselues captiue to it, that therefore sin is not mortified in them, they must know, that it is one thing not haue their sinnes mortified, and another thing not to feelee any stirring and mouing of it in them. It is said truely then to be killed, when that is done vpon it, which will make it die in time, though it take on awhile: as a wound will ache and tingle after it is dressed with a healing plaister. Hee that feeleth it a burthen, wherewith he is vnwilling to be laden: He that desireth to be set free from it: Hee that reneweth his faith toward

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Christ,

Christ, who is made of God his sanctifier, and resteth on him to see these workes of the deuill vtterly dissolued, hee hath mortified his sinne, though the deuill and sinne should neuer so vsurpe, and tyrannize in him.

Paul was crucified to the world, and yet he felt sinne vsurping ouer him, and leading him captiue, *Gal. 6.* compared with *Rom. 7.* The voluntary subiection to it, mortification presently causeth to cease: the inuoluntary suffering of it, is successiuelly diminished, but neuer till death totally remoued: wherefore in the second place let vs resist all lusts, as euer we will assure our selues, we are truely in Christ. What a shame is it for Christians, not to haue power ouer their inordinate lusting in meates and drinkes, when a dog will be trained to stand vpon a Table, and touch nothing, which is not giuen him? How shall we thinke they perswade themselves truely that Christ hath shed his blood for them, who cannot forbear a superfluous cup for his sake, when their stomakes are before charged with more then enough? If a companion come in, though it were at their mouth, they would thence pull it and yeeld to him.

Againe, *Lust* is not satisfied, when serued. What was *Amnon* the better when he had got his will of his sister by violence? Nay, the very lusting for a thing maketh a good man, that he dare not touch it, when now it is present. When *David* had a months minde to the water of *Bethlehem*, hee would not touch it, when now it was brought vnto him. What ioy could a good man take, who should get *Manna* and *Quailes* with

with murmuring, and inordinate lusting? And thus in generall.

More particularly, we must note, what is the property of one in Christ: not to be a harbinger and purveyor, making prouision to fulfill his sinfull lusts: sin hath not willing obeyfance performed to it; You that are vnder grace, sin raigneth not in you, *Rom.6.* But to conceiue of this the more fruitfully, we must open the difference betwixt the sinning of one in Christ, and one that hath no true fellowship with him; which we may consider: first, in their dispositions before sinne: secondly, while they are in sinning: thirdly, after sin accomplished.

First, before sin, a true *Christian* doth not plot and set downe with himselfe aduisedly in a sinfull course; but he intendeth to walke vprightly before his God; sin closeth with him besides his purpose. *The wicked ones in their beds deuise their mischiefes. Micah 2.1.* *The godly are taken at vnawares, Gal.6.1.* Look as one traouailing in slippery waies, cannot but slide and fall sometimes, yet he doth not purposely set himselfe about it; so do the godly in their waies of sinning. The wicked, who do it with full will, haue greater resolution and delight, while they are a working it, then the godly can haue. The Scripture saith, that *the wicked hardneth his face, he will not be abashed in his course, but will go thorow*: A Phrase taken from a traouailer, who sets his face against the storme, and will on his way what weather soeuer commeth. Thus *Pharaoh*: thus that *Ichoram* of *Israel*, who would, when two fifties were consumed, send a third. Againe, sinne is sweet to them, as a loosing vnder
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their tongues; for it is their meate and drinke to haue their wils; as it is a godly mans to do the will of his Father in heauen. Now those, who haue a contrary spirit, cannot be so resolute, and entire in following it, nor tasting any such delight in it. I speake comparatively: For as they cannot so resolutely do the good they would, because sin lusteth against grace: so they are but halfe of them in sin, because the Spirit of grace lusteth against sin in them. *David* in his haste would kill and slay; *Abigails* speech charmeth him: when he had now committed sinnes of infirmity, *Nathans* speech doth reclaime him. And doubtlesse, the experience of all Gods children will confirme, that sinne is but a bitter sweet, while the Law of grace vpbraides them in doing it.

Secondly, after that sinne is attempted, if it be not executed, the wicked grieue, sleep not, *Pro. 4.* For as a man fasting, for want of comfortable vapours, such as nourishment sendeth vp to the braine, cannot sleep: so these wanting that, which is as bread and meate to them, are kept waking through the vexation of it. But the godly defeated do at length, when the fit is a little off, at least blesse God with *David*: *Blessed bee God, thy selfe, and thy counsell, that hath kept me from shedding of bloud.* If it be accomplished, the wicked, they make a sport of it, are glad they haue their wils, passe from it impenitently. *Esau* contemned his birthright, when he had prophanely sold it. When *Cain* had done his murther, he said, *Am I my brothers keeper?* Whereas the godly, their hearts smite them, they go forth and weep with *Peter*. For as meate vnwholesome taken into a stomake, which
hath

hath strength of nature, causeth either sicknesse or vomite: so where there is the life of grace, this poyson of sin once taken downe, cannot but make a sicke soule.

The vse of which is to let vs see their fearefull estates, whose course is to plot reuenges, conetous reaches, to set meetings of good-fellowship, not letting men follow their Callings quietly; but prouoking them to ioyne in company: Such, who are wilfully bent: Such, as can brag, when they haue met with one in way of reuenge; can tell, with delight, oh, how merry they were! and repeat their vaine delights gladly; sometimes their sinfull villanies: That they haue laid vp such a one. Such, as when they haue made a Conny of one in bargaining, can drink a pint vpon it: Such, as when they haue dishonoured those they should obey, can brag, how they stood to them, and held them vp. These wretches haue not, as it seemeth, any sparke of grace, who can so well concoct their sinnes.

Secondly, this may comfort vs, who finde these signes in vs, that we haue fellowship with Christ: though sinne dwell in vs, yet we do not purposely hold a course in it, wilfully and delightfully conuerse in it, and go away with it remorselesse.

Obiect. But one may heere obiect, that wicked ones do not continue, and fore-designe all the sinnes they commit: Secondly, that they sinne with reluctance, and as *Iudas* had, haue their after-griefe: Thirdly, againe: Godly ones sometimes haue deepe fetches for bringing sin about; as *Dauid*, in compassing, or couering his fault with *Bathsheba*. And the sonnes

of *Iacob*, What a strange winde-lase did they take to bring about their sauage murther? It seemeth they may adde wilfulnesse to their sinning. Good *Aſa*, though God followed him with ſore ſickneſſe, yet would not ſeek to him, but to the Phyſicians. Yea, they may be vnrepentant after ſinne: For the ſonnes of *Iacob* did ſtoutly carry out their barbarous fact: *Shall our ſiſter be made a whore? &c.*

Anſ. Firſt: for wicked ones, though they purpoſe not this, or that particular ſin: yet to follow their owne vnrenewed minde and will, they alwaies purpoſe.

Secondly, They ſinne with reluctance in groſſer crimes, ſuch as the world do note; but the righteous man in leſſer, ſuch as no man can challenge him for. The naturall man hath a reluctance betwixt the remnants of naturall light, and morall inclination of the will on the one ſide, and the enormous aberration of his ſenſuall wilfulneſſe on the other: But the godlies reſiſtance is betweene a new diuine quality in iudgement, will, and affections wrought by the Spirit of Chriſt, on the one ſide; and the remainders of our native corruption on the other: He hath after-griefe, but it is in ſuch crimes, as nature her ſelfe, leſſe corrupted, iudgeth reproachfull: Whereas the godly mans greefe is euen in good duties, that ſin will not let him do them, as he would. Againe, the naturall mans greefe is, becauſe of miſeries in Name, Bodie, or otherwiſe, which his offence hath bred to him: The godly man grieueth at the euill it ſelfe of ſinne, and at the offence of his God diſpleaſed with it.

Thirdly, to the exceptions of Gods children, I
anſwer:

answer : First, we speake not of what Gods children do, when now they slide through infirmity, or are fallen into a spirituall sicknesse; but how it is with them, when they are themselves through grace, according as they are regenerated and new creatures. Secondly, I say there is a great difference : The godly man doth thus, but not totally as the wicked. As it is with a sick man, so it is with him, who is out of his naturall Constitution, so farre as the disease, or sick cause hindreth and peruerteth the order of nature : So the godly man hauing receiued the Diuine nature, doth not do thus according to his new being in Christ, but according as his state is troubled by the sickelickes of sin, which still dwell in him. Againe, we must distinguish betwixt the generall course, and particular action, out of which ground the abouenamed particulars may be satisfied : For they were done of them, now sliding through weakenesse, or declining into sicknesse, as in *Asa*: secondly, they were done not of their whole man, but of that sick matter which did trouble their Constitution, and Diuine Nature they had receiued. Thirdly, these were particular acts, in comparison of their generall course. *David* now fallen into adultery, and downe vnder the fit of sinne, did designe that murther; but he was taken by a wandring eye, without any premeditate intention to offend; so the other in anger, though while the sharpe fit still continued, they could not but deuise a way of reuenge.

Asa's and *Salomons* were long sicknesses, into which they fell, preuented by frailty, besides their purpose (I meane) their course in sin they held in, which so farre

farre forth as the fit, or working of lurking corruption did actually get the better of Grace, they added wilfulnesse to their course: but this was, when now they were by infirmity overtaken, and fallen into sickness, and so far forth, as the mouing of sicke matter, that is, of remaining corruption, got the vpper hand. The sons of *Jacob* were impenitent, when they made that answer: for their choler was not yet cooled; wrath was still vp, and godly wisdom downe: But they were not so in ordinary course, nor when they were themselves not transported with so violent passion: neither is it to be thought, but when their blood was now cold, before the renewing of the Couenant, which presently followeth, they did repent. As for *Dauids* fact, besides that all aboue may bee applied to it, he was abused by flattery; the right was doubtful, one affirming, another denying: Hee did, no doubt, though not directly in reuoking wholly that former grant, make *Mephibosheth* amends, so far forth as he grew secured of his innocencie.

The last thing to be marked is, that hee, who putreth on Christ, is not forbidden simply to care for the flesh, but so farre forth as it lusteth inordinately.

Concerning lusts; obserue, that not care of the outward man, but onely then, when it sinfully lusteth, is forbidden a Christian man. *No man hateth his own flesh*; That God, who commandeth vs not to kill, doth bid vs not to be wanting to our liues, in procuring such things as serue for the iust comfort of them: Yea, a Christian Charter is large this way; *All things are pure vnto the pure*: God hath created wine, as well as water; things of delight, as well as necessity:

necessity; and the man of God, who should be exemplary for sobriety, is allowed a cup of wine for the benefit of his stomach, *1. Tim. 5. 23.* But when desires grow beyond the bounds of Nature and Grace, they are not to be serued.

Obiect. Heere it will be asked, how we know lawfull desires from sinfull lustings?

Ans. By considering, 1. the obiect, 2. quality, and 3. quantity of them: If they be carried after things vn-lawfull, simply; as priuate reuenge forbidden, vncleannesse, iniustice, &c. These are wicked, naught for substance, as we may say after a sort. Thus when a womans minde standeth to ashes, lye, pitch, raw flesh (as such who do long, are subiect to these) we know them to be vnnaturall, because they are after that, which is vnwholesome, and agreeth not with nature, when she is in her right frame and temper. Secondly, the quality of them, when they are vehement, though about a thing that is good: Vehement, I say, so that they worke a perturbation in vs, and put vs so off the hookes, that we are not our selues for the instant, these are sinfull: *Rachel* might lawfully haue desired children: but when it comes to *Giue me children, or I die*: To this, that she will die of the sillens, if she haue them not, this lawfull desire is depraued and become sinfull. Thus wee know, naturall heate from vnnaturall: the naturall heate is so temperately dispersed, that it disturbeth not the sweete content of natures Constitution; But these vnnaturall heats, they make the part glow to which they shoote, and breed a tedious distemper. So an ordinate desire doth not interrupt the sweete harmony of natures Constitu-

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tion: but while it is kept in due order, a man walketh, not feeling disturbance by it. Thirdly, the quantity: For if they be excessive, and vnsatiable, they are sinfull: To haue care of businesse is lawfull; but when there is no end of it, one draweth on another; this is sinfull: So, to take delight, is lawfull: but when men dwell vpon it, and vnsatiably after one, must haue a second, after a second, a third; this is grosse sensuality: So to take a cup of wine is lawfull; but when one draught calleth on another, one meeting another; this is inordinate.

Quest. How doe wee know naturall thirst from vn-naturall?

Ans. The one is satisfied with a draught or two: The other is so kindled by drinking, that it still desireth drinke: as it fareth in Thirsts caused by Agues, Heates, and in Dropsy-like appetite by salt rhowmes prouoked.

This then serueth first, to take away the slander of a *Christians* estate, which heareth, as if it were barred of all liberty; when indeed licentiousnesse onely, and sinfull lusts are prohibited: stolne waters, sinfull and intemperate abuse, not the vse of any creatures is restrained. True it is, wicked men thinke, there is no pleasure, if they may not haue things after their owne minde: And as *Daniel* loued Pulse better then the Kings diet, while he had it in holy order; so they contrarily thinke, that onely pleasant, which is had in sinfull fashon: Neuerthelesse it is not pleasant, but onely seemeth so to their palates, distasted with sensuality. Fennes are not the delightfulest places, because Frogges like them; nor Thistles the best
meate,

meate, because an Asses lippes desire no better Lettice.

Secondly, let vs bee ashamed to runne into our lusts, because God doth vse vs so liberally, as to withhold nothing from vs, that is good. If we allow our seruants plentifully that which is fit for them, wee take it the more heynously, if they passe their bounds, and take by stealth in hugger-mugger: so may the Lord be highly offended with vs, seeing his hand is not straight ouer vs. Let vs therefore shake off the seruice of sinfull lusts, as euer we will haue assurance that we are Christs. A Lust is an vnmercifull Tyrant, which will neuer be satissfied, but taske thee more and more, the more thou obeyest it: And though men may thinke they shall lose by this meanes, and part with pleasure; the truth is, no man ever had losse

by losing a *Courtezan*: It shall bee thy
gaine to breake off with these
spirituall harlots.

Amen.

F I N I S.

